

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

**Volume - 2**

**Śrī-goloka-māhātmya**

**The Glories of Goloka**

# Part 6

## Abhīṣṭa-lābha

**The Attainment of All Desires**

## Text 255

kadācit tasya dustasya  
kaṁsasyānucarau priyau  
bahiś-carāsu-rūpau tau  
keśy-ariṣṭau mahāsurau

Once (kadācit) the two great demons (tau mahā-asurau) Keśī and Ariṣṭa (keśi-ariṣṭau) came to Vraja (implied). They were favorite servants (priyau anucarau) of wicked Kamsa (dustasya kaṁsasya), visible manifestations of his life air (bahiḥ-cara-asu rūpau).

Once Keśī & Ariṣṭa  
Came to Vraja.

## Text 256

ādyo mahā-hayākāro  
dvitīyas tu vṛṣākṛtiḥ  
gopān bhīṣayamāṇau tān  
mardayantau ca gokulam

The first had the form of a horse & the 2nd the form of a bull & they were terrifying the goers

The first of these two (ādyah) assumed the form (ākārah) of a huge horse (mahā-haya), and the other (tu dvitīyah) a bull (vṛṣa ākṛtiḥ). They terrified (bhīṣayamāṇau) the cowherds (tān gopān), trampling (mardayantau ca) the land of Gokula (gokulam).

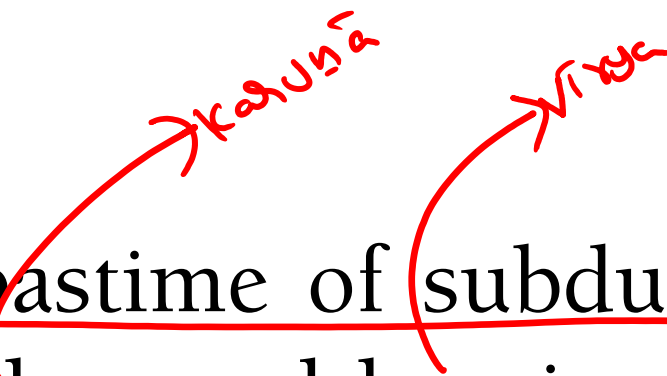
Both, huge in size, entered  
& just by their roar  
were throwing everyone.

## Text 257

gagana-spr̥i-mahā-kāyau  
nādena prāṇino 'khilān  
nipātayantau bhū-pr̥ṣṭhe  
yugapat vrajam āgatau

Both at once (yugapat), they entered the cowherd village (vrajam āgatau), their vast bodies (mahā-kāyau) touching the sky (gagana-spr̥k), their roars (nādena) throwing (nipātayantau) everyone (akḥilān prāṇinaḥ) to the ground (bhū-pr̥ṣṭhe).

The pastime of subduing Kāliya involved the combined rasas of pathos and heroism, but the next pastime recounted is one of pure heroism (vīra-rasa).



In this instance the two famous demons Keśī and Arīṣṭa, friends of Kāṁsa, arrived in Vraja at the same time.

Assuming animal bodies, abnormally large, they terrified the cowherd village and harassed the cows, trampling them with heavy feet.

Śrīla Sanātana Gosvāmī says the demons harassed gokula.

He uses this word to mean both “the cowherd village” and “the herds of cows.”



## Text 258

tayor bhiyākṛṣya balena kṛṣṇo  
nivāryamāṇo 'pi nijeṣṭa-lokaiḥ  
āśvāsya tān darśita-vīra-darpaḥ  
sva-pāṇināsphoṭya bhujam puro 'bhūt

The v.ks tried to  
stop Hr. But he  
knew the & showing  
his eyes & went forward.  
He slapped

Though (api) Kṛṣṇa's frightened loved ones (tayor bhiyā nija iṣṭa-lokaiḥ) tried to stop Kṛṣṇa (kṛṣṇaḥ nivāryamāṇaḥ), pulling Him back (ākṛṣya) with all their might (balena), Kṛṣṇa reassured them (tān āśvāsya). Showing the courage of a hero (vīra darpaḥ darśita), He slapped His arm (bhujam āsphoṭya) with His hand (sva-pāṇinā) and went forward to confront the demons (puraḥ abhūt).

Frightened by this monstrous horse and bull, the men and women of the cowherd community wanted to prevent Kṛṣṇa from going near the demons.

## Text 259

prāg āgataṁ vega-bhareṇa keśinam  
pāda-prahāreṇa nirasya dūrataḥ  
paścād vṛṣaṁ prāpya vibhidya nāsikām  
baddhvāśu gopīśvara-sammukhe nyadhāt

Keśī (keśinam), running very fast (vega-bhareṇa), appeared before Kṛṣṇa first (prāk āgataṁ), and Kṛṣṇa, with a kick (pāda-prahāreṇa), tossed him far away (dūrataḥ nirasya). Kṛṣṇa next found Arīṣṭa the bull (paścāt vṛṣaṁ prāpya), pierced a hole in his nose (nāsikām vibhidya), tied him up (āśu baddhvā), and brought him before Lord Śiva, Gopīśvara (gopīśvara-sammukhe nyadhāt).

Keśī came  
faster first  
kick him  
He then pierced Arīṣṭa's nose  
& tied him up before Lord Śiva.

Since horses generally travel faster than bulls, Kṛṣṇa first encountered Keśī.

Kṛṣṇa kicked the horse demon so far away that he was unlikely ever to come back.

Kṛṣṇa then subdued Ariṣṭa and offered him to Śrī Gopīśvara, the famous śiva-liṅga of the Vrndavana forest, to remain sitting before Gopīśvara Mahādeva, tied up for safekeeping as Lord Gopīśvara's carrier, so that Ariṣṭa would not be free to wander about and cause more trouble.

## Text 260

punas tam āyātam amanda-vikramo  
hayam samutplutya mahā-parākramah  
balāt samāruhya gatīr anekaśo  
'nuśikṣayan nirdamayan vyarājata

But Keśī came  
ofc. ↓  
forcibly mounting  
him, tamed him & taught him  
how to move around.

Then Keśī the horse returned (tam punaḥ āyātam), but powerful Kṛṣṇa, whose valor never falters (amanda vikramah), jumped up (samutplutya) and forcibly mounted him (balāt hayam samāruhya). Training him (anuśikṣayan) to move here and there (anekaśah gatīh), Kṛṣṇa splendidly displayed (vyarājata) His own prowess (mahā-parākramah) by taming Keśī completely (nirdamayan).

How could Kṛṣṇa have brought Ariṣṭa to Gopīśvara and then  
returned so quickly to meet Keśī?

Kṛṣṇa is amanda-vikrama, anything but slow.

His abilities have no limit.

## Text 261

hayam tam āruhya nijān vayasyān  
su-śīghra-hastena sahasraśas tān  
vicitra-tat-kūrdana-kautukena  
bhraman bhuvī vyomni ca so 'bhireme

Kṛṣṇa had thousands (sahasraśaḥ) of His friends (nijān vayasyān) also mount (āruhya) the horse (tam hayam) and with His swift hand (su-śīghra hastena) made the horse (tat) jump (kūrdana kautukena) in many ways (vicitra), allowing these friends (tān) to roam (bhraman) both the earth and the sky (bhuvī vyomni ca). Thus He took His pleasure (saḥ abhireme).

Not only did  
He teach Kṛṣṇa to  
live on earth, but He also  
taught him how to love on  
sky. ↓  
Then He led Kṛṣṇa to  
fields & give them  
pleasure.

## Text 262

kṣaṇān niyamya sva-vaśe vidhāya  
nibadhya pāśais tam api vrajāntaḥ  
araksad ārohaṇa-kelaye 'mum  
vṛṣam tathāno-gaṇa-vāhanāya

Having brought the horse under His control (sva-vaśe vidhāya) in no time (kṣaṇāt), Kṛṣṇa tied him up (tam nibadhya niyamya) with ropes (pāśaih) and (api) kept (araksat) him (amum) within the cowherd village (vraja-antaḥ) for the entertainment (kelaye) of riding (ārohaṇa). And (tathā) for pulling (vāhanāya) carts (anaḥ-gaṇa), He also kept the bull (vṛṣam).

He utilized  
Kṛṣṇa to give the  
V.V.s & give the entertainment  
He also utilized Arjuna to pull  
the carts.



Kṛṣṇa took Ariṣṭa, whom He had placed before Śrī Gopīśvara,  
and kept him in the cow pasture for pulling carts.

One day, Akrūra  
Go to Nandīśvara to  
take ④ to Mathurā

## Text 263

nandīśvara-pure tatra  
vasantam kṛṣṇam ekadā  
kaṁsājñāyāgato 'krūro  
netum madhu-purīm vrajāt

One day (ekadā) while Kṛṣṇa (kṛṣṇam) was living (vasantam) in the town of Nandīśvara (nandīśvara-pure), Akrūra came (tatra akrūrah āgatah), on Kāṁsa's order (kaṁsa ajñayā), to take Kṛṣṇa (netum) from Vraja to Madhu-purī (vrajāt madhu-purīm).

The next pastime, described in texts 263 through 344, is one of pure extreme pathos (karuṇa-rasa).

Both in Goloka and in the earthly Gokula, Nandīśvara Hill is the site of Nanda Mahārāja's residence.

The Vṛndāvana pastimes thus far related by Śrī Sarūpa happened mostly in the forests, but on this occasion Kṛṣṇa was at home in Nanda-grāma.

If Stones & logs  
could hear this episode,  
they would cry & shatter  
to pieces

## Text 264

tasmims tadānīm yad vṛttam  
tac chrutvānyatrikā api  
śilā-kāṣṭhādayo nūnam  
rudanti vidalanti ca

If stones (śilā), logs (kāṣṭha), and other inert objects (ādayaḥ),  
even from other places (anyatrikāḥ api), hear (śrutvā) what  
happened (yat vṛttam) then (tadānīm) in Vraja (tasmin), they  
cry (nūnam rudanti) and shatter to pieces (vidalanti ca).

We have already been told about the exceptional ecstatic symptoms of the trees and rocks of Vṛndāvana, but now we are informed that such objects even outside Kṛṣṇa's abode are devastated when they hear the pastime of Akrūra's taking Kṛṣṇa away from Vraja.

## Text 265

rātrāv ākarṇya tām vārtām  
lokā gokula-vāsinah  
vyalapan bahudhā sarve  
rudanto mumuhur bhr̥śam

The night (rātrau) the residents of Gokula (gokula-vāsinah lokāḥ)  
heard (ākarnya) the news that Akrūra had arrived (tām vārtām), they  
all (sarve) lamented profusely (vyalapan) in various ways (bahudhā).  
They cried (rudantaḥ) and fainted (mumuhuh) again and again  
(bhr̥śam).

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The Vraja-vāsīs all knew who Akrūra was and why he had come.

## Text 266

putra-prāṇā yaśodā ca  
bibhyatī duṣṭa-kāmsataḥ  
jugopa kṛṣṇam ekānte  
nihnutyā śapathair nijaiḥ

Y.M. → 100%  
wicked Kamsa  
had to hide  
cloth & cover  
protect Him.  
vows to

Yaśodā (yaśodā), her son (putra) her very life (prāṇā ca), was terrified (bibhyatī) of wicked Kamsa (duṣṭa kāmsataḥ). Hiding herself (jugopa ekānte) and hiding Kṛṣṇa (kṛṣṇam) by keeping Him covered (nihnutyā) with her cloth (nijaiḥ), she uttered special vows for His protection (śapathaiḥ).

Mother Yaśodā was aware of how difficult it would be to keep  
Kṛṣṇa hidden.

Her only hope was to recite magic incantations.



## Text 267

Next morning  
A) Convincing NM with  
various logic.  
NM in turn convinced Y.M  
& brought @ out.

prātaḥ prabodhito nando  
'krūreṇa bahu-yuktibhih  
prabodhya rudatīm patnīm  
sva-putraṁ bahir ānayat

When Nanda (nandaḥ) woke up (prabodhitaḥ) in the morning (prātaḥ), Akrūra (akrūreṇa) explained things and presented numerous arguments to convince him (bahu-yuktibhih). Nanda in turn convinced (prabodhya) his sobbing wife (rudatīm patnīm) and then brought (ānayat) Kṛṣṇa (sva-putraṁ) outside (bahih).

Akrūra reminded Nanda how wicked Kāṁsa was, yet assured Nanda that Kṛṣṇa was fully capable of dealing with the evil king.

Nanda had no choice but to let Kṛṣṇa go to the aid of their friends in Mathurā.

## Text 268

hā hety āṛta-svarair uccai  
rudatīnām alajjitam  
gopīnām vīkṣamāṇānām  
prāṇān iva samācchinat

The Gopīs  
helplessly  
NM watches  
of their depriving them  
without shame, they cry  
out loudly.

The gopīs (gopīnām) watched helplessly (vīkṣamāṇānām), as if Nanda were depriving them (samācchinat iva) of their life (prāṇān), and without shame (alajjitam) cried out (rudatīnām uccaiḥ) in agonized voices (ārta svaraiḥ), “Alas! Alas!” (hā hā iti)

By sending Kṛṣṇa away, Nanda Mahārāja was taking away the gopīs' very life.

But when Nanda personally escorted Kṛṣṇa out of the house to the waiting Akrūra, there was nothing the gopīs could do but stare incredulously.

## Text 269

tadā yaśodā bahir etya dīnā  
nijāśru-dhārāḥ parimārjayantī  
dhṛtvā kare nyāsam ivātma-putraṁ  
śvaphalka-putrasya kare nyadhata

Y.M. Sakti,  
Gone out & handed  
(K) over to (K)

Then (tadā) Yaśodā (yaśodā) came outside (etya bahiḥ).  
Miserable (dīnā), wiping (parimārjayantī) the torrents (dhārāḥ)  
of tears from her eyes (nija aśru), she took (dhṛtvā kare) her son's  
hand (ātma putraṁ) and placed it (nyadhata) in the hand of  
Akrūra, the son of Śvaphalka (śvaphalka-putrasya kare), as if  
giving Kṛṣṇa to him for safekeeping (nyāsam iva).

In the civil law discussed in the Manu-samhitā and other Dharma-śāstras, nyāsa or nikṣepa is a major topic.

When a person deposits property with someone for safekeeping, the person holding the property is held gravely responsible.

Anyone found guilty of betraying this trust—for example, by failing to return the property to its legitimate owner—the government should punish severely.

## Text 270

provāca nandaṁ ca tavāpi haste  
nyasto mayā prāṇa-dhanādihiko 'yam  
kuṭrāpy aviśvasya nidhāya pārśve  
'trāṇiya deyo bhavatā kare me

She told Nya  
I can handle his hand  
to you. Do not trust anyone  
Just bring him back to me.

She then told (provāca ca) Nanda (nandaṁ), “I (mayā) place (nyastah) in your hand (tava haste) this son (ayam), more dear to me (adhikah) than life and wealth (prāṇa dhana). Don't trust anyone (kuṭra api aviśvasya). Just bring Him (bhavatā āṇiya deyah) back here (atra) to my side (pārśve) and return Him (nidhāya) to my hand (me kare).”

In her own oblique way, Yaśodā advises her husband not to place too much trust in Akrūra.

## Text 271

evam suta-sneha-bharāturā satī  
momuhyamānā samayaṁ vidhāya sā  
kṛṣṇaṁ vinaikātma-grhaṁ yadā gatā-  
krandas tadāsīd vraja-yoṣitām mahān

Having read that  
agreed → Y.M. is with  
Pained → fainted again &  
again → returned & back  
to her lonely home.  
A great lament arose  
from the gopis

Having made (yadā evaṁ vidhāya) that agreement (samayaṁ), the faithful wife Yaśodā (sā satī), so pained (aturā) by ~~the weight of love for her son~~ (suta sneha bhara) that she fainted again and again (momuhyamānā), returned without Kṛṣṇa (kṛṣṇaṁ vinā) to her lonely home (eka-ātma grhaṁ). A great lament (mahān gatā ākrandaḥ) then arose (tadā āsīt) from the women of Vraja (vraja-yoṣitām).

Seeing Kṛṣṇa about to leave, the women of Vraja now lost all hope.



## Text 272

yasmin smṛte 'dyāpi śilāpi roditi  
sravaty apo dāru pavīś ca dīryate  
nūnam jagan majjati śoka-sāgare  
prāṇair viyuktam na bhaved yadi kṣaṇāt

Even today,  
remembrance of that  
scene makes the stones  
cry  
↓  
All JIVES who manage to not  
die would be submerged in an  
ocean of grief.

Even today (adya api), remembrance of that scene (smṛte yasmin) makes stones cry (śilā api roditi), trees shed tears (dāru apaḥ sravati), and lightning bolts shatter (pavīḥ dīryate ca). All living beings (jagat) are submerged (nūnam majjati) in an ocean of grief (śoka sāgare), if (yadi) they don't (na bhavet) at once (kṣaṇāt) give up their lives (prāṇaiḥ viyuktam).

## Text 273

yaśodayā tā bahudhānusāntvitāḥ  
prabodhyamānāḥ sarala-svabhāvayā  
mahārti-śokārṇava-magna-mānasāḥ  
sa-kopam ūcur bata tām vraja-striyaḥ

Y.M. tries to console  
the ladies.  
But their minds were  
troubled in vast ocean &  
ocean of sorrow & they  
Y.M. in great  
anger.

Simple-hearted Yaśodā (sarala svabhāvayā yaśodayā) told (prabodhyamānāḥ) the ladies of Vraja (vraja-striyaḥ) all sorts of things (bahudhā), trying to console them (anusāntvitāḥ). But their minds were immersed (mānasāḥ magna) in a vast ocean (mahā arṇava) of pain (ārti) and sorrow (śoka), and so they (tāḥ) answered (bata ūcuḥ) her (tām) with anger (sa-kopam).

Yaśodā suggested to the ladies that because she had turned her son Kṛṣṇa over to Akrūra, the son of a muni, and to Nanda Mahārāja, there was no reason to worry about Him.

One can assume that anything left on deposit with a saintly person is safe.

“I am sure that Akrūra will come back soon with my husband to return Kṛṣṇa to me.”

She was too simple-hearted to question Akrūra’s promise, even though she knew he could be duplicitous.